

A

REVIEW OF THE STATE OF THE BRITISH NATION.

Saturday, May 12. 1711.

THEY that read the first Line in the last Review, may wonder what I mean by saying *this Presbyterian Nation*, when it is plain I am speaking of *England* — But it is not strange that the People of *England* should be famous in all the World for mocking themselves, and exposing that most, which is their known and professed Practice — What is so much contempn'd here? What distorts your Faces when you speak it, striving with the Word to express your Aversion to it? What so odious as the very Word *Presbyterian*? — And yet, ex ore tuo, out of your own Mouth shall ye be Judged — How long is it since the

very Queen herself was call'd *Presbyterian*; That she had left her Mother in the Lurch; and because her Majesty was not for the Fire and Faggot of some People, every Day brought forth Memorials and Lampoons, Reproaching her Majesty with being no Friend to the Church, no Dutiful Daughter to the Church, a Favourer of Schismatics, and the like.

Good Manners restrain'd us indeed in our Expressions of the Queen, tho' Nature very much rebell'd against Principle too; but when we came a Step lower, when our Reverend Guides, the Bishops, came to be talk'd of, truly there we spoke as plain En-

glish as ever Mr. Bisset did to our Reformers —— All the Bishops were down-right *Presbyterians*, and very heartily have I heard them curs'd for it —— .

Well, Gentlemen, if your Bishops, who are the higher House of the Convocation were *Presbyterians*, and the Queen, who they allow to be the Head of the Church, was a *Presbyterian* — I have heard many say, the Lower House of Convocation have been *Presbyterians* for a long Time, ever since they continued sitting after they were Legally Adjourn'd —— And who then can Question me for calling you a *Presbyterian Nation*?

But, says one, the Clergy are not the Nation; that is true —— But what if I should prove you *Presbyterians* in Politicks as well as in Religion? — What shall we say then?

For this I can refer you to the wise Addresses of the well meaning, or rather, I doubt, nothing-meaning Gentlemen and Clergy of the several parts of *England* last Year, where they tell her Majesty, that *Resistance of Princes* is a Republican and *Presbyterian Doctrine* — From hence it will seem a little odd perhaps, if I should say, that all our Parliaments have been *Presbyterian*, and that especially, that the whole Nation was *Presbyterian*, when at the Time of the Revolution, they Resisted King James, join'd with King William, then Prince of Orange, and forc'd him (to use King James's own Words) to fly out of the Kingdom —— And yet, Gentlemen, nor a Parliament has yet thought fit to disown that *Presbyterian Doctrine*, not to condemn that *Resistance*.

And is not this a *Presbyterian Nation* now? — If you will have any further Proof, go ask the Learned Dodwell, who has declar'd you all Schismatick, and I dare lay you cannot contradict him neither, but on a *Presbyterian Principle* — In which he Triumphs over those that are so fond of giving Advantage to the *Presbyterians* on the one Hand, that they choose to be run down by the *Jacobites* on the other.

If then the Nation, as to Politicks, was *Presbyterian* at the Revolution; if the

Church's three Estates, Queen, Bishops, and Convocation, are call'd *Presbyterians* now; Where's the Man that can deny but this is a *Presbyterian Nation*? That all the rest is a Mask, that we reject the Name but embrace the Thing —— Act upon *Presbyterian Principles* in Publick, in P——ts, in Coa——n, and every where.

'Tis hard, Gentlemen, you that are thus plainly *Presbyterians* your selves, should Treat your Neighbours so in *Scotland*, only because they are the same Thing with your selves; methinks then we might agree in the Term, when we agree so much in the Thing; and if any Man or House of Men, were to ask my Advice, how in any Address to the Queen, or such publick Things, to express their Religion — I would advise them to say we are all true Sons of the *Presbyterian Church of England* — I remember we had an Instance of a Few that stood Godfather to a certain Gentleman's Child, I think it was Sir S—— G——'s, I would not Slander Sir S——, But pray Gentlemen What then? Was not the Child Christned, said a Learned Objector? Truly I allow it was Baptiz'd — because the Christian Clergyman Officiated, but I think it was not Christned; which vulgar Word ought to be restrain'd to the giving it a Name; and how would any Man say that Child had a Christian Name, when the Few gave it? —— It had a Jewish Name indeed, and that's all could be said.

I think the like holds with our Case; you Christen your selves *Church of England*, but you that give your selves that Name are *Presbyterians*; you A& so, you are so in Principle, and yet won't be call'd so; the Child would have its Jewish Name, call'd a Christian Name, and you will have your *Presbyterian Principles* be colour'd over with the Name of *Church of England* — Talking the other Day with a Modern Tory, one that came into the New Ministry upon High Flying Expectations — Well, says I to him, are you not come about now? Are you not all a-fitt the Whig now? Is it not as I told you it would be? Why truly we are going all upon Moderate Measures, and doing Things calmly — Well,

Well, say I, and is not that to be *Whigs*? — Are you not Acting the *Whig*-Revolution? — Are you not Establishing the *Whig* Constitution, the *Whig* Succession, the *Whig* Toleration, the *Whig* Union? Why that's all true, says he, but we won't have the Name, we hate the Word *Whig*; and tho' we are doing the Thing, we abhor the Name, and will not own our selves by that Deligation.

This is what I am telling you of, and this is what I meant in the last Paper — of your going in Masquerade, and the whole Generation of this Age Acting every Thing under a Vizor — — And what is the Reason? I think it's plain, Necessity forces you to Act as *Whigs*, the Inclination prompts you to Act as *Tories*; and so in the Case of Religion, Necessity makes you in many Cases Act as *Presbyterians*, tho' Inclination prompts you to disown and abhor them.

I cannot but bring this down to the Case in *Scotland*; I gave you in my last a dreadful Instance of Episcopal Principles — — In the Barbarous Treatment of the Peaceable Ministers and others of the *Presbyterian* Kirk there, in the Legal Exercise of their Establish'd Rights, in the Execution of their Office, and in the Way of their Duty, under the Protection of their Sovereign and Express Laws.

Now, Gentlemen, these Episcopal People are, according to Mr. *Greenshields* Doctrine, Incorporated into the Church of *England* by the Union: These are the Men who when they are Banish'd from thence by the Laws, and by the Queens Authority, you receive here as Persecuted; these you raise Gratifications too, and Compliment with your constant Favours — — As for Example, Mr..... Hey, now under Banishment by Legal Prosecution, and by the Criminal Court or Justiciary, which is by the Queen, is now receiv'd among you, and some had the Assurance to think the House of Lords

would restore him again, of which by itself, when they think fit to venture a Trial.

Now I would recommend it to our Church of *England* Gentlemen, who tell us continually, that Resistance of Princes is a *Presbyterian* Principle, are not all these Episcopal People acting the *Presbyterian* in Masquerade, especially in your Sense of it? — — And what is Resisting the Laws, breaking the Peace; and Arming their Rabbles? Is it not Rebellion? And is not Rebellion Resisting the Prince? To Encourage, to Support, and to Justifie these Things, will remove the Reproach and the Scandal of Rebellion and Resistance, from the *Presbyterians* to the Church of *England*; and 'tis in vain to conceal it, for no Mask will cover it long.

Necessity will soon bring the Government to declare against these Things — — And then if you will espouse them, you will haply be found Fighters against God and the Queen; the true Church of *England*. Men then, who know, espouse, and stand by the Church of *England*, as such, will soon see it their Interest to declare against these Violences in *Scotland* — — Or if they espouse them, will Embroil themselves with their own Principles, and their own Queen.

I should here again, directing myself to the Church of *England*, tell them in so many Words, That it is the Encouragement and Hopes those furious People in *Scotland* receive and depend upon, from some Church of *England* Furies here; that pushes them on to those Excesses there, which if they do not leave off, and put a stop to from hence, will have a differing End from what they expect.

And this I am not afraid to explain my self in, as shall soon be made appear.

A D V E R

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